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Health and Prosperity - - - 1
Charles Fillmore

The Power of Affirmation - - 6
Charles H. Mattern

Live and Let Live - - - - 16
Edithe Weare

Speak the Word - - - - - 21
Clara Beranger

The Fourth Man - - - - - 31
W. D. Outman

Transforming Our Life - - - 37
Alice M. Hopkins

The Glory of This Day - - - 45
Charles H. Gilbert

Sunday Lessons - - - - - 47

Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

Healing: Christ in me unites with the Holy Spirit, and I am healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I listen for the voice of the Holy Spirit, and I am in all ways guided and prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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Health and Prosperity

JESUS' CONTRIBUTION TO HUMANITY

CHARLES FILLMORE

IT REQUIRES far more than personal observation and comparison to understand the deep psychological principles back of the life and death of Jesus. The usual platitude that God in His mercy gave His only-begotten Son to save a sinful world is far too superficial to satisfy the many questions that arise in the minds of those who are taught to look through appearances to causes. The primitive allegory of Adam and Eve eating the forbidden fruit, which resulted in their eviction from Eden, has been a race riddle long enough. Now we want an answer.

The answer to all human problems is found in the mind and the evolution of ideas. This is illustrated today in the universal search for causes of the lapse of a civilized nation into the degradations of savagery. Nearly all concur in the opinion that it was the result of the introduction into the minds of the people of certain ideas that they willingly accepted or were compelled to

accept. How a mental soil for the growth of such llogical ideas could be found in a rational people is answered by the innate ambition of many persons to be great regardless of consequences. "Vaulting ambition, which o'erleaps itself."

So we find that sin came into the world through man's ambition to develop his innate abilities, which are 'of the tree of the knowledge of good and evil."

Unattained ambition is back of the inferiority complex that is so often discussed by psychologists. The ambition to attain an ideal is thwarted; then the aspirant doubts his ability and falls into the habit of thinking defeatism even before he ventures to begin an enterprise. Thus fear makes cowards of us all. When one indulges in the frequent habit of self-criticism the personality becomes oversensitive; the imagination works overtime making us believe that people are plotting against us, that we are not getting our just dues, and so on.

Ambition wisely guided is a spur that goads us on to great achievements, and we should beware how we relax or let go its onward sweep. Distorted or defeated ambition ends in disaster, but the fault is not in the inner impulse but rather in the thought that guides it. All power is given to those who determine to carry out the divine law in every thought and act. Jesus Christ understood and demonstrated mind forces much higher than their scope than His followers have discerned. His doctrine as interpreted by the Christian church is superficial, although it hints of the deeper truths which must be understood and applied by each individual before the eternal life promised by Jesus can be attained.

There is much ignorance about the status of the soul after it leaves the body, where it goes, what it does and

how much it knows. These questions will be cleared up when people dismiss the popular limited information on this point and make a more thorough study of man and his threefold nature, spirit, soul, and body, as a composite entity that has been broken up by disregard of the creative law. The Bible teaches that the original humans lived in an Edenic state in which there was no death. That is, they lived and developed soul and body under the inspiration of Spirit. But they disobeyed and "ate" (accepted and appropriated) ideas from an alien source and brought about disunion and final disintegration of that unity in which they were formed. Then, as Emerson says, "behold a god in ruins."

The chaotic conditions that prevail among men today force us to the conclusion that we are not living according to the law instituted by a wise Creator. The Bible teaches that we once existed under divine law, in which we were open to God's inspiration, and that we were disobedient and lost the guiding light and the perpetual inflow of life that accompanied it. Also that we can be restored to that heavenly realm and attain eternal life if we will take advantage of the redemptive plan offered by Jesus Christ. There are many interpretations of salvation through Jesus Christ, and much confusion exists in Christianity with its many sects, the result of a lack in understanding of its fundamental principles. However all who appeal to Jesus Christ for spiritual help testify that they get an inward joy and soul freedom that they would not exchange for all the riches of the world.

This universal testimony of the joy that follows the simple acceptance of Jesus and faith in His presence and power should cause the skeptical and indifferent to pause in their search for earthly trouble panaceas.

The ultraintellectual looks upon the bubbling joyousness of the happy Christian as an exhibition of an emotion that will soon pass away. Even admitting this to be true, which it is not, isn't the experience and the happiness it gives to the individual worthy of consideration? If Jesus has the power to impart joy to an unhappy person, isn't it possible that a further understanding of this same power would heal the body and even save it from death? Jesus said it would.

The times are ripe for a scientific study of the psychological laws involved in the work of Jesus. Our millionaires endow institutions for scientific research in everything except religion. Millions are given to churches that teach the dogmas that have been accepted for ages without question or investigation as to their basic validity. What the world needs is a scientific inquiry into the various religious tenets, their source, and their effectiveness in raising the standards of life. This would exclude speculation as to the future life, heaven and hell, and all those questions that the church has so satisfactorily settled within her own domain without demonstrable proof of their truth.

As we probe into Christian psychology we find that the claims of Jesus of the subtle spiritual connections He made are of vital interest to those who want to know the deep things of the Spirit and how they affect human life. For instance we know that His giving up His life on the cross was much more far-reaching than physical death. He raised both soul and body to a radiant state, corresponding to light, which was broadcast into our race thought to be taken up in spirit by those who make contact with it through prayer. In John's Gospel Jesus stated that the Spirit of truth would "glorify" Him. He also said that the Spirit of truth would declare the things

to come to you. In John 14 we read, "He abideth with you, and shall be in you."

The Spirit is often mentioned in the Bible as comforter and companion of man, instructing and helping him in all ways, but especially teaching him the way of life as planned by God. By his disobedience and subsequent ignorance of His very existence man lost all contact with this heavenly teacher. But now through the mental bridge built by Jesus we can again come into direct unity with this divine wisdom and have it as an abiding presence with us and in us.

When we apply these great promises of tutelage at the hands of the heavenly ones we have offered to us a school "without money and without price" that will give us not only understanding of the deep things of the inner life but instruction in the most minute things of the outer, including health and prosperity.

The prevailing thought of people everywhere is that the approach to God is a very serious matter and that only those who have been "called" or who have had a special revelation are worthy of the great adventure. The fact is that spiritual consciousness is the result of culture and habit. Give a few minutes thought every day to God, the Spirit of truth or Christ and you will in a short time open your mind to a flow of ideas pertaining to religion that will gradually lead on to real spiritual understanding. Make it a practice to affirm silently and aloud the class thoughts printed in UNITY and you will soon find that you have a God-implanted spiritual mind that will give you breadth and depth of thought far beyond your evident imagination.

The way of Jehovah is a stronghold to the upright.—PROVERBS

The Power of Affirmation

CHARLES H. MATTERN

EVER SINCE the day when Job cried, "Oh that I knew where I might find him," men have been searching for that infinite power that overcomes all obstacles no matter how insuperable they may seem. One profound philosopher has suggested that man's greatness lies in the fact that in spite of appearances he sees things as they should be. The British poet Shelley expressed the thought that there was great hope for the human race, as a germ of perfection rested in each and every heart. We know this perfection within the heart to be the Christ. We know also that when men lift themselves up to oneness with the Christ, things do become as they should and ought to be, that is, perfect in every detail.

It is most interesting to note that when Job is passing through trials of boils, lack, and despair he knows about God; but when in the final chapter of the great book he truly knows God the boils fall from him, riches are heaped upon him, and he finds peace. There seems to be quite a difference between knowing about God and really and truly knowing God. We must seek to know God.

To affirm anything for our highest good through the Christ is to know God as Job did. Yes, we do know where we may find Him. A fundamental principle was laid down by Christ Jesus when He said, "The kingdom of God is within you"; and He went on to teach and to demonstrate that through this kingdom God's good pours into our life. His loving promises reach out,

take us by the hand, and lead us toward this inward citadel of strength and dominion. "If ye shall ask anything in my name, that will I do." "If ye abide in me, and my words abide in you, ask whatsoever ye will and it shall be done unto you."

The task of the Truth affirmation is to widen and deepen this inward kingdom in order that God's limitless resources may have free reign to flow through our life. That ideas are mighty agents for releasing energy is an undeniable fact. Then how much greater must be the Christ ideas that we hold for health, for instance. By constantly affirming we broaden the kingdom of heaven within us. The thought of perfect health through Jesus Christ leaves no room for negative ideas. We dispel inadequate thoughts of health when we cling sincerely and steadfastly to the Christ idea of perfect health. To have positive thoughts through the Christ is to know God; and to know God is to become a channel for showers of blessings.

The power in Truth affirmations lies in this fact: namely that what we affirm is already true. Our affirming does not make it true, for it is true even before we affirm. When we affirm perfect health we but lay hold of the perfect health that God has already willed for us. As the electric power company has already furnished me with light for my study so the Christ has already provided me with light for my spirit. If I turn the electric switch this room will be flooded with light. Such an affirmation as "The Christ is now raising me to His wholeness" is indeed the truth for our being and will most certainly bathe our body with the light of His perfection. In other words, the affirmation for health that is being held in thought tends to manifest itself in our physical world.

Some of us may be tempted to ask, "But why is it that the affirmation sometimes seems refuted by the very state of affairs?"

It is often true that an adverse set of circumstances deceives us into believing that the affirmation for remedying the situation is but an idle gesture, helpless and unavailing. However the truth of the matter is the exact opposite, the affirmation being all-powerful and the adversity being helpless once the Christ thoughts have been applied. It is on the material plane that illness looms bold and unconquerable. But man is not physical; he is Spirit substance, and it is on this spiritual level that we have absolute knowledge that ill-health can never share in the realm of Being, where 'we live, move and have our being.'

A story is told of a man who after relating his troubles to a friend begs the friend for advice and counsel. The friend gives him a little typewritten affirmation of Truth and tells him that if he will but believe that it is the truth for him his burden will evaporate into a nothingness. The man reads what is written and then with a frown exclaims: "But this is not true in my particular case. Why, why, it is a lie." However his friend prevails upon him to give the affirmation a chance to prove its truth. Reluctantly he consents to do so, and goes away feeling as though his friend had let him down. Shortly afterward he walks into the presence of his friend, a big broad smile lighting up his face. "I wish to apologize for saying that the affirmation was a lie. I have found it to be true in my life. All the obstacles have been removed through my adherence to it."

How many of us are like this man? It is well to remember that no matter how foreboding appearances may seem, they in no way affect the power and the

working out of a Truth statement. It is in this seeming adversity that we must cling steadfastly to Truth. Never for a moment must we allow a negative thought to creep into our mind. It is most necessary that we believe perfect health to be the truth for us; that we live in the consciousness that it is the truth, for indeed it is. Thus maintaining an unshakable faith in the Truth affirmation is important for two reasons: (1) Knowing that the affirmation is true for us puts us in a receptive state of mind, in which the Christ is given full sway over our inward citadel. (2) The health thought is brought by the active spirit within us into its fullest manifestation in our body temple. As for mankind's physical-spiritual duality, we must at all times keep in mind the fact that the material side of being is the expression of spiritual.

When a perfectly straight stick is dipped at an angle into water the stick appears to be bent at the water line. Light rays striking the stick are refracted by the water at a slight angle, sending to the retina of the eye the impression of a bent stick. Now the appearances would lead us to believe that the stick is really bent if we did not already know that in truth the stick is perfectly straight. To prove that it is we have but to withdraw it from the water.

A persistent illness is well represented by the bent stick. The straight stick represents perfect health. We know this to be the truth through the Christ within. Refracted by the waters of doubt, despair, anxiety, and fear, illness tends to trick us into believing that perfect health (the straight stick) is bent and that there is nothing to do but allow things to take their course.

The laws of optics are clear evidence that although the stick in the water appears bent it is in truth perfectly straight. Likewise the laws of Spirit make it overwhelm-

ingly evident that when the mind is at one with the Christ mind the very health thought we are holding demonstrates its power and is objectified, making the body whole and strong. It is a fully acknowledged fact that when the Truth affirmation has stamped its soothing and healing Christ thoughts upon consciousness there ensues an indescribable lightness in the heart and a lifting up of the body temple from the waters of illness.

Jesus demonstrated this principle in every one of His healings. His Christ mind saw things as they really and truly were. The mind in Jesus not only saw the leper as clean and whole; when the substance of the idea of wholeness came into His mind it instantly took form in the world and the disease fell away. The Christ thought of health was objectified, making manifest a complete healing of the leper.

From the day that Paul met Christ on the Damascus road he seems to have lived in a consciousness of spiritual knowledge constantly affirmed. Was not the Christ speaking through Paul when he penned these words in a letter to the Corinthians: "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?" Again we can hear the voice of the lowly Carpenter as He speaks through Paul in a letter to the early church at Philippi: "I can do all things through Christ which strengtheneth me. . . . But my God shall supply all your need according to his riches in glory by Christ Jesus." It is indeed interesting to note that these three scriptural passages follow each other in such an ideal sequence; anticipating our every need. Paul seems to have intuited the infinite power of the Christ.

Paul assures us that the Christ power is just as potent today as it was the day when Jesus saw the leper as clean and whole. Thus if we are a temple of God

and God dwells within us, an affirmation such as "Christ is now established within me and I am made whole through Him" is putting into action an idea as perfect health. The idea of perfect health is absolute Truth; for the prime attribute of our body temple as a temple of God can be but one thing: perfect health, it is self-evident that the power of the affirmation is a living, breathing power that the Christ idea of health molds and makes manifest.

Even when viewed from a materialistic standpoint the Truth affirmation is seen to be a mighty dynamic force. Scientific discovery of late years has not only substantiated the value of the affirmation in bringing about desired results; it has gone on to indicate that so-called fact is molded and impressed by our very thought. Modern psychology offers the indubitable evidence that our physical environment is but the "stimulus" to thinking; while thinking goes on to control, build, and regulate what is presented to it. In short we construct exactly the kind of world of experience we wish. From the learned medical journals come the astounding findings that from forty to eighty-five per cent of all illnesses may be cured through correct thinking.

What does all this mean then as regards our affirmations of Truth. The provocative conclusion based on all these news bits of scientific knowledge is that ideas are things; and that they are real in every aspect. To understand and hold as true an affirmation for perfect health is to nurture perfect health into being, to bring it forth as actual fact.

It thus becomes apparent that our thoughts and ideas are directly responsible for our life and the shape of all affairs. Now if our life is to be a life of perfection,

we must derive our thoughts from a source of perfection. That source of perfection is the Christ. He is knocking at our heart asking for admittance, asking that He may come in and strengthen us to accomplish all our desires. We invite the Christ to enter and take over when we believe and know the positive and affirmative prayer to be the truth for us. In the Truth affirmation we have a pattern of powerful words that, when held as an assurance of God's will for us, develops the Christ's great infinite power within; and when the Christ is truly established in our citadel of spirit no situation, however offensive, can long remain unchanged. We have a perfect source in the Christ, and the ideas from this perfect source that we have affirmed make for a perfect life.

One of the particlar effects of the Truth affirmation is to open the mind to God, making it receptive in prayer, as witness the experience of a young Scotch missionary in Africa. Drought had frowned upon the part of the continent where he was stationed. Crops in the field were withering and the rivers were running dry. Medicine men of the tribe had performed every ritual known to bring rain, but to no avail. Such was the situation when the missionary called his faithful together to pray for rain.

As he mounted the little rude pulpit a strange sight met his eye. The aisles were filled with long bamboo poles with little awnings attached. "Why did you do this?" he asked them. "This is God's house and it is not right that the aisles be cluttered up." The villagers had a look of amazement on their faces. There was absolute silence. They did not seem to understand his attitude.

Then one man arose and said, "O white man, before

the meeting you visited each and every one of us in our huts. And you said, 'God will bring the rain because He loves His children.' These bamboo poles are our umbrellas. We brought them because it is going to rain."

The young missionary blushed slightly. He felt shame. "I am sorry my friends," he said. "You are right. You will need your umbrellas."

The prayer meeting got under way. They prayed for five minutes. No rain. Ten minutes. No rain. Ah, but after twenty minutes there came a soft pitter-patter on the roof. Soon the pitter-patter developed into a steady rain.

Now may we not assume as most probable that these uneducated natives of a remote African village had used the affirmation for rain most effectively? "God will bring the rain" was their positive Christ thought.

Someone may ask, "But is it possible that their mere affirming brought the rain?"

It is most certain that they attended the prayer meeting fully assured that God would bring the rain. The very fact that they brought along their umbrellas indicates such a belief. We know it to be an undeniable fact that when man's mind is open and receptive to God's infinite power, he may ask "what he will and it shall be done unto him." Their affirmation for rain had ripened into such an unshakable faith that an answer to their prayer could not be denied. The prayer meeting was the finishing touch, bringing their affirmation into physical manifestation.

It may be said, "Yes, I know that we, like the African villagers, are children of God. I acknowledge the fact that when we have yielded to the Christ and recognized His presence within we have but to affirm in

His name and it is done. But how can I prepare my mind for this Christ oneness?"

There are several methods of opening the heart and mind to the power of affirming. One is to say and repeat the Truth statement very softly to ourselves; not by way of repetition of mere words but in the understanding that it is a statement of God's Truth for our being. No matter what the appearances to the contrary may be, we must say every word of the affirmation with the greatest authority. With every word we bring into being the absolute Truth when we speak it with faith in the Christ, and in saying the Truth affirmation we must know it to be universally true; true for the spirit and true for our world.

Another side to the story of demonstrating Truth through the affirmation is the contemplation of the Christ. If we adopt and try to emulate His qualities of love, kindness, serenity, forgiveness, and gentleness, our mind cannot help but contain the positive and adequate thoughts and ideas that bring about the desired result when used in any affirmation. To follow the Christ is to open the heart for His abode. When He abides in us and our words abide in Him, we may ask what we will and He will bring it to pass.

It is well to remember the words of Jesus "The kingdom of God is within you." God invites us to lay hold of our highest good. Paul tells us the riches of the Christ are ours for the asking. Many times we obstruct the channel of the kingdom of heaven within us. We are not quite sure that the affirmation is going to work. In such cases we should recall the story of how the oil continued to flow into the vessels of the widow as long as there were any vessels to fill. When her supply of empty vessels was exhausted the flow of oil stopped.

The significant thing is that she received just as much oil as she made preparation for. Applying this to ourselves, we discover that God provides just exactly what we expect Him to provide and what we make preparations to receive. God is trying to bring the affirmation into manifestation, but we must be ready for it. Our heart and mind must be an open vessel for His great flow of good. When we affirm we must remember that with God nothing is impossible.

God gave mankind a priceless gift of mind and intelligence; but His greatest gift is the heart where Christ abides and where mankind's every wish and desire is gratified.

"YES!"

Elizabeth Barr Haas

When all that you've done
Seems of little worth,
When the ache inside you
Looms as big as the earth,
When hope shakes its head—no!
When your feet seem to plod;
Just stop and get quiet,
Just say yes to God!

"Yes, Father, I trust Thee,
Yes, Lord, I am still,
Yes, I will be patient,
I wait on Thy will."
If you say it and mean it,
If your heart makes it true,
Life has no other recourse
Than to shout yes to you!

Live and Let Live

EDITHE WEARE

"LIVE AND LET LIVE." If everyone had that for a motto what a different world this would be! Much of the inharmony that now makes people miserable would vanish. Friction in homes, in offices, and in all places of business would be reduced to a minimum. And best of all, the great problem of living with others would arrive at a happy solution.

Let us consider this momentous problem. There are few of us who do not at some time in our life have to work it out for better or for worse. Today when so many families are having to double up—when parents are having to take in strange daughters-in-law; when daughters-in-law are having to live with strange parents; when our own daughters are having to go back to the home roof; when parents are leaving their homes for the homes of their sons or their daughters—the problem becomes acute.

In most cases where several people are living together the cause of the friction is the fact that two generations are involved, with the result that almost invariably the older people want to tell the young people what to do and how to do it, and the young people rebel at being told. It would seem that if people could realize that by just refraining from speaking out they could prevent most of the discord that makes them so miserably unhappy, they would do it, but holding one's tongue is not the easy feat it may seem to be.

Not long ago I met a woman on the street, and we began to talk about her garden, which is one of the

loveliest I know. In the course of the conversation she said: "I have built my garden by buying a shrub and a plant at a time, but not so my son and his wife. If they think their garden needs a dozen shrubs here, a tree or two there, and a hundred plants somewhere else, they step to the telephone and order the lot. Of course I think it is extravagant," she added, "but I don't say anything, for I have the best son ever and I like my daughter-in-law, and I am not going to spoil a happy relationship just to have my say about some trifling old bushes." This woman is the wife and mother of a doctor. Each doctor's home is known for its domestic felicity, and since talking with the wife and mother I am not surprised that it is.

In contrast with this happy experience, just recently I was talking with a woman who is constantly at odds with her children because of the way they spend their money, money incidentally, being one of the major subjects around which friction is built. This woman told me that one of her children had flung out, "Can't we ever have a meal without your nagging us about money?" I said to her, "Why do you do it? You admit that it does no good." She replied "Well, at least my conscience is clear; I have told them how to do it and if they won't do it, it isn't my fault." Maybe she feels that her conscience is clear, but I don't see how anyone who day after day stirs up family friction can be so complacent.

When the mother feels it her overwhelming duty to guide her children in the matter of spending, how much better it would be if she would seal her lips and say silently: "God is your supply; as He supplies you with money he supplies you with wisdom as to the way in which to spend it. Thank you, God, for the

peace and harmony that now reigns in this home." This procedure would save friction in the family; it would prevent the mother from having the pent-up emotion that results if she merely seals her lips and keeps the burden inside instead of placing it with God; and best of all, eventually it would result in the children's being guided to wise spending of their money.

I myself have at several periods in my life had long stretches of living with people with whom I had nothing in common, people whose ways irritated me, people who antagonized me, people who brought out in me horrible traits that I did not know I possessed. In the old days I gave way to all these animosities and antagonisms but soon I found that it was I who suffered the most. Now that I am a Truth student I have found a happy way out of all these situations. When someone says or does something to irritate me and I may be tempted to retaliate, I say quietly to myself, "What *is that* to thee? follow thou me," and the tempest is stilled. The situation passes and harmony reigns.

Another admonition that is helpful in stilling tempests is "Agree with thine adversary quickly." I don't know why it is, but it seems that we all like to talk back, to get the best of the argument, to win out, to have the last word; but when we analyze this attitude do we find that it gets us anything but inharmony, antagonism, and bitterness? After all is not such an attitude a bit childish for adults? If we grant that it is, Is it not better to agree with our adversary quickly than it is to enter into a controversy that can only result in ill will?

To return to the matter of older people living with young people, I have often wondered why it is that parents can not realize that their children grow up.

I know a man whose son has disagreed with him in politics since the son was twelve years old. When the boy was growing up the father sternly quelled him as much as he could, there were hot arguments, the father always trying to convince the boy. Not that the boy's political beliefs were wrong, but the boy was wrong in differing from his father! That boy is now in the Army, and he still has his own beliefs. Previous to his going into the army he was studying to be a journalist: and who in that profession does not need to have ideas of his own? In this case the father had no reason to feel hurt or piqued because his own son differed from him. He should have been proud of the fact that he had a son who at an early age had opinions of his own.

Parents behave paradoxically; they sacrifice pleasures and luxuries, they slave in business, they mortgage their homes to educate their children; and when these children come home from college with viewpoints and ideas that differ from theirs they are hurt and humiliated and feel that this is the thanks they get for all their sacrifice! But they should not feel that way. Their sacrifice has not been in vain; the children with their new ideas are contributing to the growth of the world, and they as rearers of their children are contributing too.

The teachings of Charles Fillmore on this point may be given substantially as follows: "Your children, as you have looked upon them, are not yours. They are egos like yourself who through some similarity of desire have been attracted to your mental stratum. They may be older than you are in wisdom and experience." Does not this clarify many of your perplexities concerning the relationship between you and your child?

When you realize that he may have been incarnated more times than you and that with every incarnation he has gained in wisdom and experience, does it not help you to understand him better? Most parents think their child should be like themselves because they gave him birth, but a child has thousands of ancestors each of whom has contributed a share to his spiritual development. When we realize this, when we realize that at some time in his life our child may have been an Edison, a Mozart, or a Dickens, we shall no longer expect him to be limited to the narrow confines of family traits. We shall expect him to work out his salvation according to the pattern that is within him, and even as he is working out his salvation according to his pattern we shall be busy working out ours according to our pattern; and it doesn't matter that the patterns are not alike.

So I admonish you whether you are parents living with your children or children living with your parents, to live a rich, full, inner life; for in so doing you will have little time in which to be annoyed or irritated by others. However when little annoyances do arise don't waste time fretting about them, but go at once to the center of your being and be poised there. Live and let live and you will be happier than you have ever been before, and those with whom you live will be happy.

Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah will be thine everlasting light, and the days of thy mourning shall be ended.—ISAIAH

Speak the Word

CLARA BERANGER

LEARNING HOW to stop doing things, how to take time from our busy, headlong life to be still, how to detach ourselves from external affairs so that our thought can be directed inward, this is preparation for prayer. The mood of receptivity to spiritual energy, wisdom, and love that is induced by silence is the first part of prayer. Walt Whitman describes this mood: "Alone, and silent thought and awe and inspiration." When we are alone and silent we feel an elevation and quickening of the spirit. We have surrendered our personal will, we are passive but vitally awake and receptive to God's will for us. "Be still, and know that I am God."

But there is another side to prayer, an active side. Here we must speak the word and claim the good we desire; we must put to use the spiritual energy we have received in the passive state, and we must plant a nucleus of thought in the world of Spirit so that it may become manifest in the world of form. All that we can ever need or desire is available to us: "all things that the Father hath are mine." But we must learn to ask in a positive, dynamic way.

When in the Sermon on the Mount Jesus said, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," He placed upon us the responsibility of asking, seeking, finding. If we need anything in the physical world, we go to the place where we believe it to be available; then ask for it and arrange to receive it. We shall have to learn

to do the same when we have a spiritual need.

The old conception of prayer was that of a petition to God to induce Him to do something that He might not have done without the prayer. Throughout the ages man had the urge to rise above the limitations of his external life, and he appealed to some supernatural being to grant his desire. He spoke freely to his God, and he believed God heard and answered him. The Old Testament gives many conversations between man and God. In the 3d chapter of Genesis, for example, Adam and Eve in the Garden hear the voice of the Lord calling: "Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. And he said, Who told thee that thou *wast* naked?"

Because of their elevation of spirit and beauty of language, Old Testament prayers greatly influenced the Christian manner of praying. But Jesus brought to prayer the more intimate human approach to God as Father: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" When one of the disciples said, "Lord, teach us to pray," Jesus gave what is known as the Lord's Prayer, which defines the relation of God to all men alike as that of a father. The opening words "Our Father" at once remove the distance and ceremoniousness of the old approach to God.

The iconoclasm as regards religious practices that resulted from the critical scientific spirit of the past half century contributed to the decline of the prayer habit. The practical rationalist would not believe that a supernatural Being could do more for him than he could do for himself.

Today there are many signs of a revival of interest in prayer and of faith in its power; not in the old-fashioned petition to a distant idol but a friendly communion with the ever-present Spirit of God within ourselves. We hear much of men praying in moments of great danger, and there are many reports from chaplains of increased religious faith among the soldiers. The experiences of Capt. Eddie Rickenbacker, the book "Letter from New Guinea" by Vern Haugland, and other published confessions of men at the front reveal that our boys pray for and receive divine guidance and deliverance from seemingly hopeless situations.

It has always been true that times of crisis and tragedy bring a return to religion. When suffering or pain or danger becomes humanly unbearable, men turn to God. Today under the strain of war, with hundreds of families feeling the pain of separation or grief for loss, with all sense of personal security in the natural order of things gone, we turn wistfully to something above the natural for hope and deliverance. Weary of negation and criticism, we yearn for something positive and constructive to which to anchor our aspirations.

How can we moderns, accustomed to thinking and acting on a temporal, spatial level, learn to direct our thought to a level unrestricted as to time or space? If we are restless with things as they are and feel a pull toward something higher and better, we are about ready to believe that there is a sphere of spiritual reality beyond that of sense impressions and intellectual perceptions, a divine taproot at the very depths of our being which corresponds to and is linked with the spirit of God.

In learning to pray we have to start with the belief that God is within us and that we can make contact with Him whenever we feel the need. We approach Him not from a sense of duty but from a spontaneous desire or outreaching for the good we believe can be ours through union with our source. "The branch cannot bear fruit of itself, except it abide in the vine."

Having made contact with the Spirit of God, we must express in words the thing we desire, since words are the creative agent that provides the conditions necessary if prayer is to be answered. "Ask, and it shall be given you." We must affirm in clear concise language what it is that we want to do or have or be.

In ordinary usage to affirm a thing is to "make a positive statement and maintain it to be true." In prayer an affirmation is a statement of Truth that we must maintain under all circumstances and conditions, no matter how strongly the evidence of the senses may deny what we say. Both the Old and the New Testament stress the importance of faith as a magnetic force in prayer. "Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass." "And all things whatsoever ye shall ask in prayer, *believing,* ye shall receive."

The skeptical soul who feels the need of prayer but is tormented by doubt will at first have to assume that prayers are answered, and then by his own effort prove it to be true. This is similar to the scientist's assumption that a certain theory is true before he can prove it by observation and experiment. Lowell expressed it thus: "Science was faith once." Until we can realize for ourselves that prayers are answered, we shall have to take the word not only of mystics and prophets, but also of the thousands of simple folk who through

prayer have received the "things hoped for," and brought into visibility the "things not seen."

If when we are making an affirmative statement the intellect whispers, "This is not so," we have to deny the intellect and hold steadfastly to faith in our affirmation. By making a positive affirmation and adhering to it we are doing our part toward making it come true. "Thou shalt also decree a thing, and it shall be established unto thee."

A decree is an "authoritative statement having the force of law." Whatever we decree must be spoken with authority, with inner confidence that it will be established unto us. Words decreed in faith during moments of contact with God have the force of law. The Bible frequently warns against holding doubt or fear in the mind during prayer. "Let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed."

When we formulate our desire in clear dynamic words, we are planting a spiritual nucleus that, like the seed planted in the ground, has inherent power to draw to itself what it needs to become manifest in the world of form. We must concentrate on it intensely, think affirmative life into it, strengthen it with the force of faith. We must be careful to shut out all doubt, tension, and negation. Our mental machinery never stops working; so we must be sure it is working for and not against us. When an artist conceives the pattern for a statue or painting, he thinks about it creatively until he is able to bring it to reality in form.

We have to do the same with whatever spiritual pattern we conceive, and we must put feeling into it and continue to desire it with the full strength of our emotions. As a seed needs the sun to make it grow to

visibility above the ground, so a spiritual seed needs the energizing warmth of emotion to make it grow into visible form. "I send my desire unto him, and it shall not return to me void."

Because we are not begging for anything new, but claiming that which is already ours by virtue of our creation as children of God, we would do well constantly to use the simple statement of Being, "I am." When we say, "I am," in prayer, we mean this: I am part of God, of His infinite energy, infinite intelligence, infinite supply, infinite love. There is no limit to the energy, intelligence, supply, and love that can be ours other than the limitations we set upon them by our own thinking. Therefore when we pray, we should speak in terms of wholeness and perfection, and not hesitate to claim all that we want or need from the limitless source.

When the spiritual seed is planted and energized by faith and warmth of feeling, we must wait in joyful anticipation for its inevitable fulfillment. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." An attitude of happy expectancy adds greatly to the efficacy of prayer.

We must not outline too definitely the time, place, and manner in which our prayer is to be answered, but keep our mind open to whatever may come, even if it is different from what we asked for or expected. We must believe that God's wisdom is greater than ours, that He sees the whole picture of a life, past, present, and future, whereas our human perspective covers only a tiny segment of it. By our spoken word we stamp a desire in the world of causes; by our faith and feeling we quicken it with spiritual energy. We must not by our human will seek to force the manner or speed of its growth into form. Spiritual seeds cannot be forced any

more than the seed planted in the ground can be forced. "The seed is the word of God. . . . having heard the word, keep *it*, and bring forth fruit with patience."

Among the directions given in the 6th chapter of Matthew for governing prayer, we find solitude and independence. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." We find a warning against hyprocrisy. "When thou prayest, thou shalt not be as the hyprocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." Sincerity is important, for God knows us not by what we say but by what we are. The Psalmist asserts the same thing in a different way: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

Jesus gave the Lord's Prayer as a model to His disciples. Because it is the most commonly used prayer, let us consider it. The words "Our Father" at once reveal a change from the old conception that prayer was the exclusive prerogative of priests to the more democratic idea that every individual has the right to approach God for himself and call him Father." Since God is the Father of all men, all men are brothers, equal in His sight.

"Which art in heaven" does not mean literally that God lives in a physical heaven millions of miles above the earth, but that His qualities are above the earthly, that He is the spirit of all that is highest and best.

"Hallowed be thy name" tells us we must approach God with reverence and recognition of His holy nature. "Hallow" stems from an Anglo-Saxon word meaning "to make holy." God's name therefore is not a common thing to be used lightly but a symbol that stands

for or represents the special and the sacred.

The next few sentences state general universal needs: "Thy kingdom come. Thy will be done in earth, as *it is* in heaven." In effect this says: "Let all of us, Thy children, make of earth a blessed place in which to live. Let us follow Thy will for us, which is always good, and thus set up a reign of goodness, righteousness, and peace. Let each and every one of us do his share toward bringing the kingdom of God into manifestation on earth."

The prayer now changes from the statement of general ideals to specific request having to do with personal needs. When we say, "Give us this day our daily bread," we are asking not only for bread to sustain our physical body but for spiritual bread which is the true staff of life. "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

"And forgive us our debts, as we forgive our debtors." Here Jesus counsels us to approach God with a heart cleansed of antagonism, malice, or resentment. Since forgiving the sins of others is prerequisite to being forgiven our own sins, we cannot hope for an answer to prayer until we learn to forgive and forget. "First be reconciled to thy brother, and then come and offer thy gift."

"And lead us not into temptation, but deliver us from evil." Here we seek spiritual vision to see temptation for what it is, and we ask for deliverance from the evil that may result from yielding. We grow spiritually by resisting temptation and by believing that we shall never be tempted beyond our power to resist. In "The Ring and the Book" Robert Browning says:

"Why comes temptation but for man to meet

And master and make crouch beneath his foot,
And so be pedestaled in triumph?"

"For thine is the kingdom, and the power, and the glory, for ever" gives credit and praise to God for all that He is and all that we can ever hope to be. A spirit of praise and thanksgiving is an important factor in prayer. A grateful heart, in harmony with the activity of God, provides good soil for the growth of the seed of desire.

The Psalmist repeatedly exhorted his people to praise and thank the Lord in prayer: "Enter into his gates with thanksgiving, *and* into his courts with praise: Be thankful unto him, *and* bless his name." Paul counseled his followers to "continue in prayer, and watch in the same with thanksgiving." When ten lepers were healed by Jesus and only one thanked God, Jesus said: "Were there not ten cleansed? but where *are* the nine? There are not found that returned to give glory to God, save this stranger."

To sum up briefly, the steps we must take when we speak the word in prayer may be set down thus:

1. Clear the mind of tensions and negations and relax completely.
2. Unite with God in reverence for His holy nature.
3. Plant the desire seed in clear dynamic words.
4. Nourish it with faith and warm feeling.
5. Joyously expect it to yield fruit.
6. Be ready for whatever comes, without mental reservations.
7. Be thankful for the privilege of approaching God and for the blessings He bestows.

Those who have not been accustomed to praying will do well to develop the habit by setting aside a regular time each day for conscious communion with God.

Regularity in prayer will increase spiritual strength and vitality just as surely as regular daily exercise increases physical strength and vitality.

There are no set rules for the length of time to be devoted to prayer. It depends on the mood of the moment, the character of the individual, and the state of his spiritual development. As we grow spiritually prayer becomes the natural expression of every wish and hope. When we reach the attitude of mind where we long constantly to be one with God and seek to know His will and express it in everything we do, we shall have learned the meaning of Paul's command "Pray without ceasing."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

VOCATIONS

Clarence Edwin Flynn

Hope works at the planning of landscapes,
  And of towers to shine in the sun,
And of highways to gladness and glory
  And challenging heights to be won.

Love works at the bearing of burdens
  And the plucking of bramble and stone;
At the tending of gardens to blossom
  By a beautiful path for its own.

Life works at the building of bridges
  From the drabness of things as they are
To the wonder of things as they might be,
  From the clay to the glow of a star.

The Fourth Man

W. D. OUTMAN

"I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

GOD IS SUPREME and infinite. To accept this statement is to proclaim that there is one God, the Infinite. A split infinite is an absurdity, an impossibility. Therefore there can be but one power, one presence, in the universe, in the world, in this nation, in this city, in this room, in you and in me.

Every thinking individual must logically accept the one God, eternal, omnipotent, omniscient, and omnipresent. Of course we say we believe; but do we? Partially, casually, offhand, and as a matter of course and in moments of meditation perhaps; but do we live this belief, are we conscious of this one power hour by hour and day by day? Those who are have reached perfection and are without sin or blemish, pain or sorrow, and are free from every negative condition or circumstance, truly children of God, created in His image and in His likeness.

To accept the smallest attributes of God's power necessitates the acknowledgment of All-Power; granting that to God all things are possible. If He can heal your little finger He can heal any and all diseases of body or mind; otherwise He would not be infinite. If His presence within and His power to help smoothes one small difficulty in your daily life, there can appear no obstacle, problem, or danger that God's love cannot remove, solve, or meet—if you command the law

and God's power to save in the right consciousness.

God never removes His power from us; the trouble lies in the fact that we are prone to separate ourselves from God's power and go wandering off on our own and accepting false gods, no matter what forms these gods may take.

Mortal mind is always clamoring for miracles and looking to multiple gods for performance. But this is simple law, simple as two plus two. To be of the infinite God and to enjoy His infinite blessings and power and love and life it is simply impossible to divide God. To attempt to do so is to sacrifice infinite power, and disaster always results.

Despite the teaching of dramatic experiences through thousands of years, the human race has failed to attain this consciousness, to build it into the very soul of being. Some have caught glimpses; only the Master reached the heights; but by His grace He beckons to the masses: "Follow me." Yet most of us still wander in the wilderness, and at the first semblance of disaster or danger or when under the slightest stress we go seeking after false gods.

A highly dramatized version of this human weakness is to be found in the 3rd chapter of Daniel, which is worthy of many readings, each of which will reveal truths of great value. It begins, "Nebuchadnezzar the king made an image of gold." How true to life! Then he gathered together princes, governors, captains, judges, treasurers, and most probably several leading politicians; for when we follow false gods we must always have a sychophantic following, even if the sycophants be only our own negative thoughts as justification of actions that we know all the time to be wrong.

Before this assembly a herald after a long preamble

commanded that at the sound of music from a long list of instruments the people should fall down and worship: "Fall down and worship the golden image . . . and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." Here note the ever-present attribute of temporal power to decree destruction for violation of its commands; and as usual "all the peoples, the nations, and the languages, fell down and worshipped the golden image."

Here figured another common human trait, the readiness of men to become informers, to report the doings of others whether of personal concern or not. The Chaldeans—always present and ready to bow to worldly power—said, O king, live for ever." This was followed by the information that "Shadrach, Meshach, and Abednego . . . serve not thy gods, nor worship the golden image."

Rage is often the refuge of false power. Nebuchadnezzer was no exception; he ordered that the three rebels be brought before him and commanded that they answer the charge of failure to bow down to the golden image, telling them what a horrible end awaited them if they should be so foolhardy as to refuse.

Is it possible to imagine a greater crisis than that which confronted these men? Could there be any greater test of faith in the one God than that imposed by the king in defense of his false god? There is no evidence that these men wavered or sought other power than that of the God of Israel. They sought out no man of influence, nor exercised any pull or priority, neither did they recant, retract, or renounce; they stood firm in the faith and without cringing fear or defiance boldly answered: "Our God whom we serve is able to deliver us

from the burning fiery furnace; and he will deliver us out of thy hand, O king." How many of us possess the faith to cling to the one God?

As was to be expected, the king's rage knew no bounds and issued in an order to heat the furnace seven times hotter than usual. But here we see exemplified a great truth frequently observed in the affairs of everyday life. The extra hot fires prepared for those depending solely upon the power of God resulted only in destroying those who carried the victims to the furnace. It is important here also to note carefully that God has given to His children the power of choice and free will, the knowledge of good and evil, the power even to build and use fiery furnaces, and against this power of choice God's power is not operative; but transcendent is the fact that God's power of protection, if properly evoked, prevents harm to the one cast into the furnace; because "these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods."

The "fourth man," who was "like a son of the gods," was a revelation to the benighted king of the cosmic Christ consciousness later bequeathed to the apostles to carry down through the ages.

The "fourth man" is available to every human being in every conceivable situation regardless of time or place. First we must know this great unalterable, un-

changing, eternal truth, and secondly, we must know how to use and command this truth. It is not possible to call this truth to our aid if we have to wait to figure it out by slide rule or by reading it from a book. If the victors in the fiery furnace had had to have a refresher course they would have been lost. Two things were built into their consciousness as thoroughly as their breathing: first, an absolute faith; second, knowledge that they had to command the law, which they did in speaking the word, "Our God whom we serve is able to deliver," thus acknowledging the one and only power.

In working out the salvation of our soul through God we always have our work to do. We are cocreators with God in the building of a consciousness in which God is a constant quantity or force, "nearer than hands and feet." Knowledge and faith hand in hand can only bring performance of good. If we find ourselves following false gods, we have not the proper consciousness. And what are some of the modern false gods? Whenever we find ourselves confronted with a problem of daily life, be it one of health, position, supply or associations, the "fourth man" is there to help and to save. The moment we begin seeking other power we are worshiping and following false gods. We affirm, "God is my health," and immediately begin seeking health from other sources and thus hold those sources superior to God. We automatically cancel our faith in God by expressing a greater faith in material means. Our present faith in vitamins has a monetary value of more than two hundred million dollars annually in the United States. How much is the value of our faith in the One God?

The worship of false gods, whether they be graven

images, false beliefs, negative thinking, any but the God Eternal, is fatal for the simple reason that perfect faith is destroyed and becomes faith in reverse, and faith can only be a one-way street.

Never has humankind so needed the abiding power of the "fourth man" as in the war-torn present. The false gods of war were made rampant through mortal mind's inalienable right of choice and the appalling tendency of the race to bow down to graven images and golden calves of negative thinking. We are winning this war because we are the ones cast into the burning fiery furnace. We are the victims, not the aggressors.

The reason we have not emerged victorious sooner from the fiery furnace of war is that we are not so grounded in the faith in one God as were the three men in Nebuchadnezzar's plot and that we have not been schooled in the availability of the "fourth man" as were Shadrach, Meshach, and Abednego.

In the postwar period the "fourth man" will likewise be available for the solution of every problem that confronts us, remembering that a problem remains a problem only so long as it is separated from its answer, which is God. Is it not great to know that even in the burning fiery furnace the power of spirit is transcendent, thus proving that metaphysical law is beyond and above all physical law!

Example sheds a genial ray
Of light that men are apt to borrow;
So first improve yourself today,
And then improve your friends tomorrow.
—VALENTINE VOUSDEN

Transforming Our Life

ALICE M. HOPKINS

DO YOU LIKE to have your fortune told? Oh, yes, I know you say you don't believe in it. But hidden away in the back of the minds of most of us is a little feeling that after all there may be something in it, that it is interesting, at any rate. And whether there is anything in it or not, we like to find ourselves the center of the attention that the fortune-teller bestows upon us.

Our "fortune," the thing that is going to happen to us in the future, where does it come from? How is it manufactured? This is one of the questions our study of the Unity teaching is answering for us. We are learning that we ourselves are the builders of our life. That our fortune, good or bad, is determined for us not by some mysterious fate but by what is taking place in the depths of our own being. We can tell it ourselves if we will take a little time to discover what is going on in our mind.

Some day try an experiment. Ask yourself a few questions like this: What was I thinking about a minute ago, ten minutes ago, or half an hour ago? What do I think about when I lie awake at night? What do I picture to myself? For most of our thinking is simply making pictures in our mind. Did you ever know of anyone who enjoyed picturing his own funeral? I have known such people. It is a good thing to take a look at ourselves once in a while and see what we are doing in our mind. Are we picturing to ourselves something that we should like to have come true? Or is it some-

thing that we should dislike very much if it took place?

It is these pictures the fortuneteller reads if he or she is skillful; the thought forms with which you and I are filling our mind. We can read them ourselves if we will take time to ask ourselves the questions I have just suggested: What was it I was thinking about just now? What was I seeing in my mind? If we do not like these pictures when we can re-place them with something better and so change our fortune. For while the ignorant man is a slave to the ability of his own mind to make pictures, the person who understands the power of mind can train himself to picture only the things he desires.

As thinking individuals we are coming to understand that there are two sides to life, the visible and the invisible. If someone should ask us which of the two is more important, answering offhand we might say the visible, but when we stop to think of it, is that true? I recall some words of Lowell Fillmore that appeared a few years ago in his column "Things to Be Remembered." I want to remind you of those words. "Remember," he said, "that your ability to believe in things you have not yet seen is the genius that will transform your world." This is a true and most important statement. We are all indebted to Mr. Fillmore for it. But suppose we should now substitute for the word believe the word picture. The statement would be equally true, would it not? Your ability to picture the things you have not yet seen is the genius that will transform your world. "When things that appear dominate your thought," Mr. Fillmore continues, "your possibilities are limited to old things. But when you are able [and again we substitute the word picture for belief] to picture things you have not yet seen, you set

yourself free from old things and become a creator of the new." It is in this way that we can transform our life. If all that we are able to see for the later years of our life is old age and funerals; if all that we can see for our world is war after war and the hates and jealousies that breed war, unless we like those things we had better get busy and see something else.

We imagine that we are practical people, dealing only with the things we see. "Seeing is believing," we say, or "I'm from Missouri—show me!" Yet the truth is that we believe in countless things that we do not see and act on them every day. All around us is a world of mind stuff into which we are gazing, and by gazing we are forming and reforming our world with an accomplishing power that is astonishing.

What we see in the world of mind is far more important to us than anything we see in the outer. Why? Because it is from this realm that all new things, whether good or bad, must come. What we see in the outer is already in form, and little can be done about it except to replace it with something better if we do not like it. But what we see now in the invisible world of mind is the thing that is coming into form, the thing that is just being born. These are the things that are going to happen tomorrow and the day after, for they are our fortune in the making.

If we really desire to help ourselves and humanity, then in addition to all the other things we are doing let us not neglect this: To fill the mind atmosphere around us with pictures, thought forms of peace and security, of good will and understanding. Our ability to see and form in the invisible world of mind the good, the true, and beautiful is the genius that will transform our life.

History both sacred and secular is filled with records of individuals who overcome difficulties and built themselves into success and happiness through seeing in the hidden world of mind something that was invisible to all others. It is written of Moses that when he was obliged to flee Egypt because he had killed one of Pharaoh's servants he "endured, as seeing him who is invisible." The natural thing for one in Moses' predicament would have been to keep his eyes on Pharaoh to see if he or any of his servants were chasing him, but instead he turned them on the invisible God, and there opened up to him a new way of life that brought safety and fulfillment.

In II Kings we find another such incident. The Israelites were in the midst of a battle with the Syrians, and when Elisha's servant looked out of the tent one morning he beheld the whole city surrounded by the enemy. That was all the servant could see, the enemy and the multitude of them. The servant, metaphysically interpreted, is mortal mind, and he cried out, as mortal mind does, "Alas, my master! how shall we do?"

But Elisha's eyes (spiritual mind) were upon things that the servant could not see, and he replied, "Fear not; for they that are with us are more than they that are with them." And Elisha prayed and said, "Jehovah I pray thee, open his eyes, that he may see." Notice he did not pray that God would change things but that He would "open his eyes." Jehovah did open his eyes and he saw, and "behold, the mountain was full of horses and chariots of fire round about Elisha." That is what you and I should be able to see in these days: our armed forces and our loved ones in the armed forces surrounded by the protecting power of God. We don't need to talk about it to those who would not under-

stand, but merely keep our eyes quietly fixed on the presence of God, insuring that we and those we love may be strong and poised. In the case of the battle between the Israelites and the Syrians, it is written that a great deliverance followed without bloodshed on either side.

What did Elisha see? What his reliance on God fitted him to see. He did something that we must all learn to do when difficulties confront us; we must turn our eyes away from the difficulty and place them on God. Then a way out will be revealed to us. Even in the midst of disease we can look to and believe in health, in the midst of poverty we can look to and believe in abundance, and in the midst of war we can look to and believe in peace. If we look for health a way of health will open up before us. If we look for peaceful ways of settling our disputes peaceful ways will open.

In this very battle between the Israelites and the Syrians such a way was revealed. The record says that Jehovah blinded the eyes of the Syrians that they could not tell who their leaders were. So Elisha was able to put himself at the head of the Syrian forces and to lead them directly into the camp of the Israelites. And when he had the enemy in his power, what did he do with them? Upon Elisha's decision right then would depend the state of his country for many years to come, whether it should be one of peace or one of continued war.

God had delivered the enemy into his hands. He decided to try God's way of dealing with them. So he took the way of loving-kindness. He made a feast for them. And when they had eaten and enjoyed themselves to the full he sent them away unharmed. It is written that "the bands of Syria came no more into the land of Israel." Does this say anything to us today? Does it say anything

as to what should be our attitude toward our enemies after the battles are ended? The way of divine love is the only way that solves a problem so that it stays solved. But that way is invisible to men unless their eyes are lifted and placed on the Invisible God.

We might say that this is just a Bible story. How do we know that it is true? But in secular history too we find records of victories won through someone seeing the invisible. Joan of Arc saw angels invisible to all others and heard directions that bade her put herself at the head of the armies of France and lead them to victory. Space is not emptiness. There is in the world of the invisible all around us a thousand things our physical eyes cannot see. It ought not to be difficult to believe that in these days, since we have come to understand that at each end of the spectrum there are colors we cannot see and at each end of the tonal scale tones we cannot hear. The universe is filled with a power and an intelligence our human senses do not register, but the imagination, the eye of the soul, can grasp things that the physical eyes cannot see. "Set your mind on the things that are above," said Paul, "not on the things that are upon the earth."

This does not mean that we are to close our eyes to the things of the physical world around us, nor to the duties of physical-plane living; it simply means that we are to see through these to that which stands back of them, to the beautiful and the good, which was created in the beginning and which is only waiting upon our seeing it in order to be made manifest. For our seeing has an attracting and a forming power. We draw into form around us those people, conditions, and things which are akin to our habitual thoughts and imaginations.

Elisha believed in God; his mind was filled with thoughts of God. Therefore when he looked out into what to others was empty space he saw that which was akin to his own thoughts, a power that was able to save. If Elisha's attention had been earthward he would have seen only what the servant saw, a destroying host.

God has many ways invisible to mortal-mind seeing in which to bring about changes, to solve problems and settle disputes. But those ways can only become operative in our life when we are in a consciousness to see and use them. If we want happiness and peace individually and nationally, we must free our heart of hate and fear and be on the alert to plant seeds of peace and good will, as Elisha did when he fed the enemy and then let them depart unharmed. Would to God that when the battles now raging are fought out it may be written that armies of aliens never again enter any land to destroy it. But that can only be if the winners are ready to sow seeds of love and brotherly kindness as Elisha did. The promise of peace is only to men of good will.

It may be asked, What have you and I as individuals to do with this? We do not settle national problems. On the outer plane, perhaps not. But every thought we think and every emotion we feel helps to create a mental atmosphere, and that mental atmosphere influences the minds of those who do settle them.

With respect to our individual problems what do we see? When disease confronts us do we fix our eyes on the healing Christ and see His radiance filling our whole being? If we do, pain and disease will be as powerless in our life as were the invading armies in the lives of the Israelites. When lack faces us in the visible, what about our invisible world, our world of mind? Is that

empty of substance too? Or can we see the streams of invisible substance flowing for all? The people around us—do we see just the human side of them? Or can we see the invisible Christ self so clearly that our seeing calls it forth. Where others saw disease Jesus looked deeper and saw health. Where they saw lack He saw overflowing substance. Where they saw evil He looked behind the evil and saw good. When we can do this we need not fear having our fortunes told. Nor shall we need to go to anyone to tell them for us. We can tell them ourselves and they will be good.

Prayer for Steadfastness

Bonnie Soule Reilly

Let me hold fast to that which is highest,
Lord, that which is noblest and best.
Help me banish the fears of my former years,
Feelings of doubt and unrest.

Let me hold fast to that which is lovely
And, Lord, give me vision to see
How the thoughts of my mind continually find
Active expression through me.

Let me hold fast to that which is peaceful
And so bring the time nearer when
Worldly turmoil will cease and heavenly peace
Will come into the hearts of men.

Let me always acknowledge Your presence
When things don't appear as they should.
Oh, dear Father, let me unfalteringly
Hold fast to that which is good.

The Glory of This Day

CHARLES H. GILBERT

EARLY IN the day I was driving to a meeting with my brother ministers in the city. I had just eaten breakfast with my family in our comfortable parsonage home in the hills. A line of meditation began to run through my head in the form of questions and answers, which I later expanded into scripture declarations. No wonder my heart sang as I drove down the avenue! Here are the reasons for my song on the glory of this day:

Who fills my life with a sense of all-encompassing love?

"The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us."

Who fed my family and myself this morning?

"And my God shall supply every need of yours according to his riches in glory in Christ Jesus."

Who gives me peace of heart?

"Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled."

Who forgives my sin?

"Jehovah . . . who forgiveth all thine iniquities."

Who enriches my soul with food from heaven?

"Jesus . . . said I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

Who gives me the love of a family?

"God setteth the solitary in families."

Who gives me the thrill of tingling life?

"I [Jesus] came that they may have life, may have *it* abundantly."

Who goes with me as my companion all the days of my life?

"I [Jesus] am with you always, even unto the end of the world."

Who makes my heart sing?

"And he [Jehovah] hath put a new song in my mouth, even praise unto our God."

Who called me into this ministry?

"Come ye after me, and I will make you to become fishers of men."

Who outlined my program of work?

"Jesus . . . charged them, saying . . . Heal the sick, raise the dead, cleanse the lepers, cast out demons." "Preach, saying, The kingdom of heaven is at hand."

Who makes me have outgoing love?

"We love, because he first loved us."

Who loves me supremely?

"The Son of God, who loved me, and gave himself up for me."

Who furnishes all the energy and power for my transportation?

"The spirit of the living creature was in the wheels."

Who gives me light in my darkness?

"Even the darkness hideth not from thee,
But the night shineth as the day;
The darkness and the light are both alike to thee."

Who brings thoughts of God into my mind?

"How precious also are thy thoughts unto me, O God!
How great is the sum of them!"

Who gives me rest at night?

"I laid me down and slept;
I awaked; for Jehovah sustaineth me."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, August 5, 1945

UNITY SUBJECT—*Joy Our Divine Heritage.*

INTERNATIONAL SUBJECT—*Isaac's Inheritance.*—Gen. 24:10, 15-20, 34-36, 61-67.

10. And the servant took ten camels, of the camels of his master, and departed, having all goodly things of his master's in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

15. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the fountain, and filled her pitcher, and came up.

17. And the servant ran to meet her, and said, Give me to drink, I pray thee, a little water from thy pitcher.

18. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19. And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking.

20. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels.

34. And he said, I am Abraham's servant.

35. And Jehovah hath blessed my master greatly; and he

is become great: and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses.

36. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62. And Isaac came from the way of Beer-lahai-roi; for he dwelt in the land of the South.

63. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, there were camels coming.

64. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel.

65. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: and she took her veil, and covered herself.

66. And the servant told Isaac all the things that he had done.

67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

GOLDEN TEXT—*I have a goodly heritage.*—PSALMS 16:6.

SILENT PRAYER—*The joy that I feel in expressing faith, love, wisdom, and good will is the gift of Divine Mind taking form in me.*

Faith that is firmly and consistently held brings joy to the faithful. After believing God's promise of a son for a long period of years contrary to all appearances, believing the humanly impossible as possible with God, Abraham (faith) was rewarded with the son born to him and Sarah. Isaac means "joy," "laughter," and these gifts are a fitting reward of faith.

Action is the "servant" of faith. Abraham's servant or steward, Eliezer of Damascus, executed his master's commands in all things and was the one who "ruled over all that he had." It may have been he who was chosen by Abraham to make the journey to Mesopotamia in search of a wife for Isaac. The name Eliezer means "God is help," and implies a belief in God as our sustaining power.

The strength of a high resolve and a high purpose goes before us as the "angel" of Jehovah when we act in faith. The servant prayed to "Jehovah, the God of my master Abraham," and Abraham, back in Canaan, doubtless prayed also for the success of the undertaking. The combined faith of the two, directed Godward, brought their resolve and their common purpose to a focal point in Divine Mind, and complete fulfillment resulted. We may insure the same completeness of fulfillment of our prayers by having the same undivided faith, the same humility in turning to the power that brings causes into operation and that produces the effects desired. The loyal servant accepted his master's God as his own. When our actions are a full expression of our faith we rule over all that our faith embraces in consciousness, and our life becomes a record of the achievement of our faith.

Before the servant had finished praying for guidance in the choice of a wife for his master's son the exact answer was forthcoming. Rebekah came out with her pitcher upon her shoulder and on her lips the very words that the servant had asked should be there. Full faith, "nothing doubting," insures a recognizable answer that does not have to be warped or made to fit. It fits naturally and easily without alteration.

The name Rebekah means "beauty that ensnares,"

"grace that enraptures." A hint of both physical and spiritual grace is given in the text. Rebekah readily gave the servant a drink from her pitcher and included the weary camels also in her thoughtfulness, running back and forth to bring them water from the well. She then ran home to impart the great news of the arrival of the servant with his camel train. The eagerness of youth and the unstinted hospitality of the East give a grace to the story that even few of the Bible stories can equal.

A joyful heart added to a consciousness of the beauty in nature makes life full and complete. Joy attracts beauty to itself, for when we are joyous we see beauty everywhere. Joy quickens our consciousness of beauty and puts us in harmony with perfection. Isaac came to meet Rebekah by way of Beer-lahai-roi, "the well of the vision of life." This well represents the realization of God as the guiding light of both the inner and the outer man, a realization that leads to a perfect understanding of the life idea. Joy is involved in this perfect understanding, for the spiritual-minded person is conscious always of a deep, inner joy that no outer circumstance can destroy. Beauty also is involved, although it is not always external beauty such as meets the physical eye. Mental beauty is the perfection of orderly thinking, of faithful holding to the truth, of honest sincerity.

Spiritual beauty is closely related to mental beauty. The "beauty of holiness" is spiritual beauty, the beauty of inner wholeness, of complete unity of inner and outer that means the spontaneous worship of God.

Beauty commands love. Isaac loved Rebekah. God always shines forth in "the perfection of beauty." The highest beauty is Truth, and it is in Truth that we come to know God.

QUESTIONS

1. How is joy realized through faith?
2. What relation does action bear to faith?
3. How was complete fulfillment of the servant's prayer brought about?
4. What connection has joy with beauty?
5. What is mental beauty, and how is it related to spiritual beauty?
6. What is the highest beauty?

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Lesson 7, August 12, 1945

UNITY SUBJECT—*Nonresistance and Peace.*

INTERNATIONAL SUBJECT—*Isaac's Testimony to God.* —Gen. 26:19-33.

19. And Isaac's servants digged in the valley, and found there a well of springing water.
20. And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek, because they contended with him.
21. And they digged another well, and they strove for that also: and he called the name of it Sitnah.
22. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land.
23. And he went up from thence to Beer-sheba.
24. And Jehovah appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.
25. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.
26. Then Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his host.
27. And Isaac said unto them, Wherefore are ye come unto me, seeing ye hate me, and have sent me away from you?

28. And they said, We saw plainly that Jehovah was with thee: and we said, Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee

29. That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of Jehovah.

30. And he made them a feast, and they did eat and drink.

31. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33. And he called it Shibah: therefore the name of the city is Beer-sheba unto this day.

GOLDEN TEXT—

Blessed be Jehovah God, the God of Israel,
Who only doeth wondrous things.

—Psalms 72:18.

SILENT PRAYER—*I am willing to yield my man-made rights to keep my peace of mind.*

Appeasement or sacrifice for the sake of keeping at peace is not regarded with favor today. Nevertheless it is worth considering for the light it throws on spiritual strength.

Among the patriarchs Isaac has never been rated high achievement. Viewed superficially, he seems to have chosen the easy course of conciliation, avoiding all controversy in a land where the heathen were numerous and well established, that he might live the quiet, meditative life of a dreamer. Asked by Abimelech to leave the neighborhood, he complied without argument or protest. Of itself such conduct is proof of the possession of spiritual reserves, for sense consciousness naturally leads the one who is "much mightier" than his neigh-

bors to hold his own with them and let them do the going if someone must go. Isaac's might was spiritual in its origin, for he chose to concede all that Abimelech and the herdsmen of Gerar demanded rather than try to gain his way by force. To make three successive moves from one place to another could not have been easy, but he kept peace with them by allowing them to have their way in full. When they wished to make a pact with him he complied again.

The wells that Isaac's servants dug represent the inward sources of life that are opened up by joy. Isaac's servants represent the spiritual thoughts that are in charge of the inner forces that are represented in us by the animals. Through spiritual thinking these forces can be elevated to a like basis of expression. However the energy and vigor that is gained in conscious contact with Spirit is claimed at once by sense desire, for use in strengthening sense instead of developing the spiritual nature. The name Esek signifies "contention," and rather than hold the well at the cost of strife and possible bloodshed Isaac relinquished to the herdsmen of Gerar the work of his own men. Contention is well abandoned at any cost by those who wish to develop spiritual strength. Where contention exists joy is an impossibility, for joy is the accompaniment of peace and harmony.

The second well (Sitnah) signifies "strife," "hatred," "enemy," "adversary." In these also joy has no part, therefore it is well to remove from them completely. The striving for supremacy that takes place between the higher and the lower nature of the individual at a certain phase of his unfoldment is well symbolized by the strife over the first two wells that Isaac surrendered.

Inner strife we overcome not by changing the ground of our spiritual faith or convictions but by changing our attitude toward the struggle. When we understand the nature of it we are better able to overcome in ourselves the spirit of contention, of anger and of hatred, and to look for what is good and constructive in the experience. So Isaac made a third move and his servants dug the third well, to which no one contested his right. Its name, Rehoboth, means "broad places," "enlargements," and signifies an expansion of thought. "Jehovah hath made room for us, and we shall be fruitful in the land."

When we reach the conviction that whatever comes to us comes by divine appointment and that its purpose will be realized in our eventual good, we are ready for a still higher realization, a deeper understanding. From Rehoboth Isaac went up to Beer-sheba. This is the name of still another well, dug by Abraham, and meaning "well of the oath" or "well of fulfillment." The covenant made in Beer-sheba between Abraham and Abimelech denotes the establishing of a right relation in consciousness between the spiritual and the seemingly material. The outer man must have his place until such time as the spiritual shall have reached the degree of unfoldment wherein it can transmute the physical into spiritual thought and manifestation. "Jehovah appeared unto him the same night." In the transmuting process we see God at work, and in this realization we find a most profound joy. "There Isaac's servants digged a well."

Joy is not immediately confined to the realm of Spirit. The unregenerate will (Abimelech) seeks it out in order to make sure of holding its own. Abimelech, Ahuzzath ("possessions"), and Phicol ("the whole

speech") made a covenant with Isaac because they saw plainly that Jehovah was with him. Sense consciousness leads men to seek joy, but in ways that cause it to elude them except for fleeting moments. "Isaac sent them away, and they departed from him."

QUESTIONS

1. Does it take spiritual strength to yield one's point in order to keep the peace?
2. What is represented by the wells that Isaac's servants dug?
3. Are strife and contention justifiable in order to gain our point?
4. How is inner strife overcome?
5. What is outpictured in the statement "Jehovah appeared unto him the same night"?
6. What in this lesson shows that joy eludes the one who is in sense consciousness?

Lesson 8, August 19, 1945

UNITY SUBJECT—*Awakening of the Mind to Truth.*

INTERNATIONAL SUBJECT—*Recognizing God's Presence.*—Gen. 28:10:22.

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

12. And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it.

13. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14. And thy seed shall be as the dust of the earth, and

thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace, and Jehovah will be my God.

22. Then this stone, which I have set up for a pillar shall be God's house: and of all that thou shalt give me I wil. surely give the tenth unto thee.

GOLDEN TEXT—

Jehovah is nigh unto all them that call upon him,
To all that call upon him in truth.

—Psalms 145:18.

SILENT PRAYER—*My good is within me, and I make it a reality by recognizing and calling it forth into expression.*

The story of Jacob is a record of the growth and transformation of character and of the part played by faith in the process. If the progress made seems slow to us, it is well to remember that character is a gradual growth out of desire brought under self-dominion, of

self-expression raised from the sense level to that of the Spirit, of consciousness quickened to an awareness of Truth.

Forty years seems middle age to some persons, but it was bare maturity in the time of Isaac and Jacob. A man of forty was old enough to have marriage arranged for him. Jacob was as amenable to his mother's influence as an adolescent is in our day; perhaps more so. He obeyed her with little protest against the deception that she wished him to practice on his father. His one objection was that he might fail in it. When his mother assumed the responsibility of succeeding in the venture he yielded without further argument.

The birthright of each one of us is faith, joy, peace, love, and abundance of all good. We inherit these spiritual faculties by virtue of being children of God. We may squander them in sense ways or we may undertake to gain possession of them and use the shadow without making the substance of them our own. To grow what we want in a garden we must sow the seed and cultivate the soil after the plants appear. It is so with faith, love, or any other spiritual quality. We must develop it before we can use it intelligently or naturally. By a ruse Jacob possessed himself of what by custom belonged to his brother. He might have reasoned that his being a twin made him a co-inheritor with his brother, since their birth was at so nearly the same moment as to make the right of seniority a questionable one. Custom however is an inexorable master, and Jacob had to bow to it. Having flouted it, he was forced to make amends.

When we act without stopping to think we are obeying our animal impulses or living in obedience to the animal forces within us. Esau lived thus. When we

think before we act we are putting intellect before the animal consciousness or "mind of the flesh." But even when we think first we need to think according to the divine plan if we are to think aright. The planning ahead that Jacob did was nothing more than scheming to get the best of the bargain. Since such thinking is at variance with divine law Jacob had to adjust himself, not once but many times. Upon leaving home he invoked the presence of God to take the place of the parental guidance of which he could no longer avail himself. Characteristically he bargained with God to be with him and bring him success. If God would do this, he in his turn would give back to God one tenth of all that was given to him.

When we have no light on our course (when the sun is set) it is well for us to pause until we can again see our way. Jacob stopped at Bethel and put a stone under his head in preparation for a night's sleep in the open. The stone represents matter and material conditions, and the intellect finds these an uneasy resting place or foundation. Instead of deep, restful sleep after a hard day of travel, Jacob dreamed, but his dream was not of material things. It was of a ladder connecting earth with heaven and of the angels of God ascending and descending it. This dream prefigured the awakening of the soul to the reality of Truth after the night of ignorance and falsity. In our right interpretation of Truth and in the way in which we apply it to ourselves rests the value of our awakening.

Jacob awoke to the truth that God is always present, but he did not retain that consciousness permanently. If he had he would not have cheated his father-in-law. He covenanted with God to give one tenth of his possessions in return for guidance, success, and conscious-

ness of God's presence, but he did not covenant to be upright in all his dealings with others, to give value received in his service in so far as he was able, or to remember that God's love embraces all alike. He learned these things gradually in the hard school of experience. We learn them there also unless we choose the easier way of seeking Truth for Truth's sake.

QUESTIONS

1. What goes into the making of character?
2. What is the birthright of each one of us?
3. Of what use is it to us, and how is it made so?
4. What kind of forethought is advisable?
5. What did Jacob's dream signify?
6. When we covenant with God what conditions are most important for us to make sure of?

Lesson 9, August 26, 1945

UNITY SUBJECT—*In Harmony with God and Man.*

INTERNATIONAL SUBJECT—*Jacob Adjusts Personal Relationships.*—Gen. 33:1-11, 17-20.

1. And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5. And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant.

6. Then the handmaids came near, they and their children, and they bowed themselves.

7. And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8. And he said, What meanest thou by all this company which I met? And he said, To find favor in the sight of my lord.

9. And Esau said, I have enough, my brother; let that which thou hast be thine.

10. And Jacob said, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me.

11. Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

17. And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth.

18. And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and encamped before the city.

19. And he bought the parcel of ground, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money.

20. And he erected there an altar, and called it El-Elohe-Israel.

GOLDEN TEXT—*Let us follow after things which make for peace.*—ROM. 14:19.

SILENT PRAYER—*As I become conscious of God within me I find myself in harmonious relationships with those about me.*

No one who is in harmony with the divine can at the same time be at enmity with his fellow men. Wholeness includes both God and man. Likewise individual wholeness includes both mind and body united in a

relationship of peace and concord.

Before mind and body can be in harmony the mind must prepare the way. The body may have the habit of reacting as a law unto itself, manifesting illness, disease, and other negative states. The mind can control these manifestations, but to do so it must first banish fear of negation. Jacob was afraid of Esau, and before they met he made careful plans to appease his brother. A princely gift from Jacob's herds was sent ahead to meet Esau in the hope of softening the latter's heart and putting him in a forgiving frame of mind. Jacob then spent an entire night in prayer, and "there wrestled a man with him," whom Jacob must have recognized as his better self.

To have the thigh lamed signifies a weakening of the covenanting power, since it was customary in taking an oath to place the hand under the thigh to make the oath valid and binding. Since Jacob had deceived his brother he could not claim the equality that his position as Esau's twin brother would seem to confer. He became cringing and called Esau "my lord" and himself "thy servant." Esau on the other hand was straightforward and forthright. The body asserts its claims naturally without reference to the mind, to which it acknowledges no debt but that of love and affection. Esau fell on Jacob's neck, kissed him, and wept, accepting his brother as a full equal. Jacob however bowed himself seven times before Esau, thus acknowledging his seniority. This despite his new name, Israel, signifying "one who has power with God and man." When mind and body are in harmony the body is restored to its rightful place in the divine economy. It needs the love, wisdom, and judgment of the mind, and these gifts should be bestowed upon it unstintedly.

Before the body can be transformed into a faithful instrument of the mind it must be seen as divine. "I have seen thy face, as one seeth the face of God." The body is the temple of the living God, therefore it is not farfetched to see the face of God in it. As we do this we find it falling in line with our thoughts. Its reactions become harmonious and the mind is no longer troubled by it. Esau readily agreed to all of Jacob's suggestions, surrendering his countersuggestions cheerfully.

The mind can be trained to see God in all things. Jacob trained his mind thus, and his example is well worth following in this respect. By holding Esau in mind through an entire night of prayer Jacob prevailed over his brother before they met, and changed his enmity into friendship even while Esau was en route to meet him with a company of four hundred men. Esau represents the animal propensities, but from these there is nothing to fear when they are united with Divine Mind through the spiritual consciousness.

Jacob assured Esau that he would follow on slowly, suiting his pace to that of the animals and the children, but that he would at length reach Seir, Esau's destination. Instead of doing this he turned aside to Succoth and Shechem. In Succoth he built himself a house and booths for his cattle, as though he intended to remain there permanently. Later he bought land in Shechem and built an altar to God.

The name Seir represents sense consciousness, whereas Succoth refers to temporary abiding places and Shechem to a burden-bearing attitude of mind. The latter two places, chosen by Jacob, represent a more fitting place for the intellect to rest in than does sense consciousness. The intellect should stop short of returning to sense consciousness and work for a realiza-

tion of peace and freedom through an exaltation in consciousness of God (El-Elohe-Israel).

QUESTIONS

1. What does wholeness (holiness) include?
2. Of the mind and the body which prepares the way to a harmonious relationship?
3. Who was the "man" with whom Jacob wrestled until daybreak before the meeting with Esau?
4. What does Jacob's lameness represent?
5. How is the body transformed into a faithful instrument of the mind?
6. Did Jacob have any part in changing Esau's enmity for him to friendship before their meeting?

Disciples All

Irene Stanley

"Send them away," the disciples pleaded
When the multitude pressed close one day;
For the Twelve had toiled long and rest was needed.
"Send them away."

"Give them to eat," the Master replied.
"They need not depart." And He bade them seat
The crowds on the grassy mountainside
"Give them to eat."

"Send them away"? Have we left unfed
The hungry of body or soul today?
Have not we at times in substance said:
"Send them away."

"Give them to eat! They need not depart!"
He is saying it still. How best can we greet
Our indwelling Lord at this new day's start?
"Give them to eat."

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

LAST SUMMER our boy, ten years old, took infantile paralysis. It was a heartache I thought I could not bear. I was so afraid. My sister-in-law Mrs. R—— wrote and asked you folks to pray for him and us as a family. She has been a Unity reader, and it has helped her very much. I believed and prayed along with her. She gave me some of her Unity publications to read.

Our boy recovered and can use all parts of his body. He was released from the doctor a week ago.—*Mrs. F. L. R., California.*

SOME TIME ago I wrote to you asking help for a belief of heart pains. I am grateful to tell you they have gone for good. It is hard to believe that you can be healed through someone whom you never saw. I thank God for my healing.—*J. E. Y., New York.*

SOME TIME back I wired you for prayers for the healing of a burn on my breast, which the doctor told me would take four to five weeks to heal. Three days later my breast was completely well. I thank God and Unity with all my heart.—*Mrs. H. C. D., Alabama.*

I WROTE to you in regard to prayers for my hearing, and

I want to tell you how grateful I am. My hearing seemed to clear up in just a few days.—*M. H., Tennessee.*

He Shall Have Abundance

THIS PROSPERITY BANK has been very successful. Writing is my hobby, and during the period covered by this bank, two new magazines bought articles from me, and I sold about five articles during the period, which is practically everything I have written. The tangible result of these articles in the form of extra cash was of course very much appreciated, but I feel that this does not begin to represent the true wealth that has come to me in recent months. It seemed that new channels opened in my mind, and ideas seemed to come from everywhere, ideas for articles, and so many that I haven't had time to begin to write them all. I have made memoranda for future reference so that I can write them all. I have also had several "lucky breaks" in my business and a person who formerly seemed bent upon doing everything in his power to hinder me now goes out of his way to befriend me. All in all, quite a few wonderful things have happened, and significantly, they seemed to begin happening just about the time I sent off for the prosperity bank. Thanks.—*J. D. M., Georgia.*

He Is My Refuge

SOME TIME ago my sister wrote to you asking for prayers for my eighteen-year-old son in the service. Now I would like to tell you how much your prayers have done for him.

He was a rather frail boy when he began his basic

training four months ago. Now he weighs twenty pounds more, and says he has not had even so much as a slight cold or pain anywhere in all that time.

He writes that the training is hard and strenuous but that he is glad for the opportunity to build up his body and learn many worth-while things all at the same time. Once he wrote and asked me if I would pray with him for his buddy, who was so homesick and unhappy that he was making himself ill. This I did of course, and in my son's next letter he told me that the boy was doing fine; had stopped complaining, and the other fellows were beginning to like him much better. This is a part of his letter: "Will you pray for the fellows who do not understand that God is always with them, Mom? Some of them are having a hard time adjusting themselves to army life. They are such good boys, Mom, but they are so unhappy because they don't understand."—*M. J., Nebraska.*

Give unto the Lord

I CAN NEVER tell you enough of all the blessings I have received since I started tithing a few years ago. Everything has come to me that I have wanted very much, and at times it is almost uncanny, the way the law works out. Many thanks again for all your wonderful help in the past, and may God continue to bless all of you in the wonderful work you are doing.—*M. W. L., Illinois.*

UNTIL very recently I never tithed, but I have become convinced that this is the right thing to do. I wish you to have my first tithe to use in your work, for the things I have found in your teaching have been of untold benefit to me.—*G. B. B., Pennsylvania.*

His Truth Is a Shield

I WANT TO tell you of something that happened about eleven months ago. I went to work in the Houston shipyard as an electrician. The first ship I saw launched gave me a feeling I cannot describe. But as I watched it go down in the water, I asked that God bless it and that it might come through and no one lose his life on it. About two months ago this same ship was torpedoed, but it was not sunk. No lives were lost, and it was able to save lives from another ship that was sunk.—*B. C., Texas.*

Search the Scriptures

I AM INCLOSING lesson number five in the *How I Used Truth* series. The inclosed love offering is but a small token of my gratitude to God and to you for the countless blessings that have come to me since I started the correspondence course. I have declared that divine love does bless and multiply this offering, and it is so.—*J. H. A., Missouri.*

Father, I Thank Thee

I AM A sailor in the San Diego training center. I send my appreciation for the August UNITY magazine that was sent to me.

I read every lesson, and I can't tell you how much it helped. It is just the thing. Although we don't have time to read much in our Testament, the daily lesson is just the thing.

I thank the friend who had love enough in her heart to make it possible for me to get this magazine.—*D. C. P., California.*

Silent UNITY

The light and love of the Holy Spiri
my teacher and help.

The Society of Silent Unity, founded more than fifty y ago, is the healing department of Unity School, minister without seeing them, to those who need help.

Our purpose is to aid through prayer all persons w having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings those to whom we minister. "Give, and it shall be given u you; good measure, pressed down, shaken together, runn over."

Our Silent Unity group numbers some hundred consecrat workers who are devoting their lives to God's work for h manity. They are proving daily that physical, financial, ment and spiritual difficulties can be overcome by righteous pray Even though everything else may have failed, we shall pr *with* you, for we have faith that "with God all things a possible."

We pray *with* you and also instruct you how to pray to t Father in secret in order that you may help yourself. Sile Unity is praying always, and your co-operation in prayer is mutual benefit. Do not hesitate to write to us for help becau your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Trac Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

ingham—Harriet Price, 406 N 22

ARKANSAS

e Rock—Mary Wayman, 117 E 15

ARIZONA

e—Sarah Lightle, 117 E Oak

CALIFORNIA

mbra—Gertrude Hall, 100 N Garfield
rsfield—Della Shutts, 320 Brower
ig
eley—Susanna Scott, 2401 Dwight
rly Hills—Ruth Rae, 242½ S Beverly
ga Park—Nannie Highnote, 20126
athern
pton—May Butterworth, 115 N
ester
o—Alice Stokes, 171 Blackstone
dale—Geraldine Johnson, 119 S
nwood; Mary Adams, 724 South
ywood—Rose Schneider, 1162 N St
drews
wood—Maude Galpin, 226 E Spruce
Beach—Louise Newman, 935 E
adway
Angeles—Ernest C. Wilson, Norma
ight Jones, 635 S Manhattan Pl;
a Fisher, 3010 Palm Grove; Emma
ke, 2120 S Union; Alfred Williams,
S Hill
ovia—Unity, Monrovia Woman's club
ng Beach—May Butterworth, 220 E

and—Rose Emery, Ebell club; Alma
rse, 1433 Madison
lena—William Stack, 60 N Mich
side—Katherine Sweaney, 3614 Ninth
mento—Naomi Anderson, IOOF hall
Bernardino—Dr & Mrs H P Nicholls,
D St.
Diego—Marie Fleming, 1944 30th
Francisco—Robert Hulbert, 126 Post
Cruz—Alice Hopkins, 151 Garfield
Monica—Mr and Mrs L L Hill, 528
zona
—Della Shutts, Savoy hotel
Nuys—Mary Hider, 14416 Victory
ier—Louise Newman, 410 S Green-
f

COLORADO

er—Mabel Beech, 1555 Race

CONNECTICUT

eport—Helene Kersten, 610 Fairfield
ord—Harriet Gilbert, Brown Thomas
g
Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

ington—Margaret & E Roy Feldt,
v Colonial hotel

FLORIDA

water—Louise Beaty, West Coast
el

Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Mary West Fullenlove, Mildred Weidler, 220 E Monroe
Lakeland—Ida Decker, 270½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central
West Palm Beach—Fannye Treaster, 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N E

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 421 N Main
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Maud Kellogg, 414 E Adams

INDIANA

Anderson—George Townsend, 217 Williams blk
Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Dale & Donna Newsum, Claypool Hotel; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 523 S Washington

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th
Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut

LOUISIANA

New Orleans—Elois Echlin, 223 Balter

bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Birmingham—Virginia Shipley, Community house

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Lu Dora Be Vier, 72½ N Saginaw

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Welborn, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Fannie Baldwin, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 3625 Carter; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Myron Key, Dunn bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg

Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robt & Fay Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11 A Midland

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6

NEW YORK

Albany—Marion Hoagland, YWCA

Binghamton—Carol Gillespie, Arlington hotel

Brooklyn—Ella Pomeroy, 8 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Seimon, 400 E 59; John Coulson, 600 Madison; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Carol Gillespie, 29 Gibbs; Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Mae Lundahl, Onondaga hotel

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Ralph O'Day, Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—Unity, Masonic Temple, 5th and Broadway; Margaret Norwood, Sinton hotel; Effie Smith, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—William Quinn, 50 W 5th

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, Tecumseh bldg

Toledo—Wallace Tooke, Commerce Bank bldg

Warren—Everett St John, 2d Natl Bank bldg

Wellington—Margaret Jones, 419 Courtland

Youngstown—Everett St John, Home Sav & Loan bldg

Zanesville—Orilla Werner, Shultz bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice Cronley, Midwes bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 2

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 81 West

Philadelphia—Margaret Feldt, St Jame hotel

Pittsburgh—Edward Robinson, 233 Olive

TENNESSEE

Memphis—Elizabeth Chester, Hot Chisca

Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn Bl

Dallas—Ruth Gillespie, 2030 Commerc

El Paso—Mabel Peck, 305 E Frankli

Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Arrow Grill
Seattle—Estelle T Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Appearing in Other Unity Magazines This Month

"The Religion of a Healthy Mind" is the title of a series of articles that will appear in *Progress* beginning with the August issue. The author of this series is Charles T. Holman, who presents a sound evaluation of psychological problems and maintains that their solution may be found in recognizing man as a spiritual being.

■

In *Daily Word* a letter to readers discusses the victory in the world conflict. Readers are reminded that it is necessary to continue to pray for the Spirit of truth to be quickened in the minds and hearts of men throughout the world.

■

Another Jet story appears in this month's issue of *Wee Wisdom.* It is entitled "Jet and His Sister," and tells about Aunt Sue's opening a school in her home. And some of the pupils are Indians!

■

Gardner Hunting, businessman, personnel trainer, and well-known Truth writer has written for *Weekly Unity* a series of three articles on the subject of humility. The first article appears in the August 5 issue and the others follow in succeeding issues.

■

"Christ and Your Business" is the title of a series of eight articles that will appear in *Good Business* beginning with the August issue. Mr. Kahm believes that only upon the principles of the Golden Rule can be built an economic structure worthy of the ideals for which the world has been struggling.

Both Riches and Honor

By Annie Rix Militz

Man need not fear that the prosperity that comes to him through his expression of God will restrict his other blessings, nor that it will impoverish someone else. Prosperity that is of God does not take wings; it is not temporal and changeable but eternal.

"Prosperity is of God, like life, health, and strength," says Mrs. Militz and it is in this attitude of mind that she would have her readers step forth and claim their divine heritage of good.

Both Riches and Honor, formerly published under the title *Prosperity,* is a book that has shown thousands of persons how to take their first steps toward the more abundant life. It has proved so helpful through the years as a Truth textbook for beginners that Unity has reprinted it.

The last six of the twelve lessons of *Both Riches and Honor* are spiritual treatments and include treatments for establishing prosperity in the home and for succeeding in the business world.

Both Riches and Honor is priced at $1 in the standard edition.

Unity Books and Booklets

Beginning Again — Letters of Myrtle Fillmore
God a Present Help — New Ways to Solve Old Problems
Lovingly in the Hands of the Father — Whatsoever Ye Shall Ask
Lessons in Truth
(The books listed above are $1 each in standard edition; $2 in de luxe binding)

For Beginners

Both Riches and Honor	standard only	$1.00
How I Used Truth	standard only	1.00
Working with God	standard only	1.00
Finding the Christ	*Russian*	.25
God Is the Answer	standard only	1.00
Lessons in Truth	*Russian, Spanish*	1.00
Master Class Lessons	de luxe only	2.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
The Mental Equivalent	*German* $.10; *Russian*	.25

For Healing

Christian Healing	de luxe $2; standard	1.00
Divine Remedies		.50
Jesus Christ Heals	de luxe $2; standard	1.00
Truth Ideas of an M. D.	de luxe $2; standard	1.00
You Can Be Healed	de luxe $2; standard	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	de luxe $2; standard	1.00

For Inspiration

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	de luxe $2; standard	1.00
Inner Vision		.50
Mightier than Circumstance	de luxe $2; standard	1.00
Prosperity	de luxe $2; standard	1.00
Sunlit Way, The	de luxe $2; standard	1.00
Unity's Fifty Golden Years	paper	1.00

For Devotion

All Things Made New	de luxe $2; standard	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	de luxe $2; standard	1.00
Know Thyself	de luxe $2; standard	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	de luxe $2; standard	1.00
Talks on Truth	de luxe $2; standard	1.00
Teach Us to Pray	de luxe $2; standard	1.00
Twelve Powers of Man, The	standard	1.00
What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10
Breath of Immortality	.10
Challenge of the Dawn, The	.10
Daily Resurrections	.10
Gifts for the Christ	.10
God Is Blessing You Now	.10
Great Helper, The — *French, English*	.10
He Passed This Way	.10
Holy Bread	.10
Joy Cometh	.10
Life Is Consciousness	.10
Prayer of Prayers	.10
Protecting Presence, The	.10
Recipes for Living	.10
Song of Life, The	.10
The Mental Equivalent	.10
Turning Point, The	.10
Twenty-Four Golden Hours	.10
Way of Faith, The	.10
Where Blessings Begin	.10
White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00

NEWS *from* UNITY

Lessons in Truth Week is September 10-16

For many years a week in September has been set aside as Lessons in Truth Week. This is a time of united study, when thousands of persons either in groups at Unity centers or alone in the quiet of their own home find a new sense of freedom in Truth by reading and studying H. Emilie Cady's book *Lessons in Truth.*

Lessons in Truth is Unity's comprehensive textbook, which helps Truth seekers to begin thinking in accordance with the way of life that Jesus demonstrated to mankind. H. Emilie Cady wrote *Lessons in Truth* to remind her fellow men that they were not meant to live as poor, weak "worms of the earth" but as sons of God, not only God-created but God-recreated and God-sustained here and now.

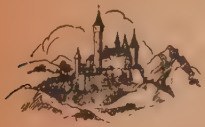
At the conclusion of Lessons in Truth Week each year testimonials come from many friends who have participated in the study.

You are invited to unite with us in the study of *Lessons in Truth* during the week of September 10-16. For more information about this important spiritual event turn to the announcement inside the back cover.

(Lessons in Truth Week is but one of three spiritual events on the Unity calendar. The other two events are the Unity Lenten program during Lent, at which time Unity students study *Teach Us to* Pray; and the Truth demonstration program, during the months of May and June. You are invited to participate in these events as well as in Lessons in Truth Week. They will be announced in Unity periodicals at the proper time. Watch for these announcements in *Unity* magazine.)

A Letter from France

As soon as postal facilities were established between the United States and liberated countries, Unity began to receive letters from subscribers and friends who had been out of touch with us since the beginning of the war. The following letter from France



helps us to understand what the knowledge of Truth has meant to those who have experienced loss of freedom:

"So often my soul has gone to you on wings of loving gratitude during the last four years, in which the deep study of spiritual laws and close union with the Father were the only efficient remedy to our sad situation. Every morning and evening I studied and delighted in your inspired book *Teach Us to Pray.* I found in it the light and strength I needed for the day. Now I feel it is only fair that I should send this message as soon as I can reach you by mail. I have been wonderfully protected wherever I was. I have been staying in a fine old thirteenth-century castle up in the mountains.

"The letter you wrote me on October 28, 1941, was the last message I had from you. How I have missed all your helpful literature."

At the present time only first-class mail can be sent to the European countries, but as soon as we are permitted to do so, we will send to our subscribers over there whatever periodicals they formerly received.

A Sergeant Reports on Good Business

"Have you ever had the exhilarating feeling of finding a gold mine or striking oil? Well, I haven't been quite that fortunate, but a good analogy would be my first copy of the magazine *Good Business.* It is really grand—well written, inspiring, alive with new ideas. I had been

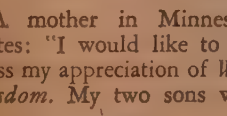
waiting very patiently for this magazine ever since my mother told me she had subscribed for it for me, and it was every bit as good as it was "cracked up" to be. It left me with a feeling of having missed a lot in all the other issues.

Vice Is an Escape

"Happy persons do not engage in vice. Vice is an escape, a substitute, for persons who suffer emptiness in the place where happiness ought to dwell," writes Sheldon Shepard in his article "Happiness Is the Human Habit," which will appear in the September issue of *Unity*. Mr. Shepard explains that not many persons like to engage alone in the activities that bring the most pleasure, because most of us like to share that which means most to us. He believes that there is something to be said for the act of seeking happiness and that we should be doing something toward being happy.

Boys Like Wee Wisdom

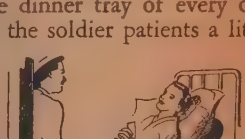
A mother in Minnesota writes: "I would like to express my appreciation of *Wee Wisdom*. My two sons who



are eleven and thirteen years of age read every page and save every magazine. The little one reminded me just now: 'Don't throw away any of my *Wee Wisdom*.'"

War Veterans Enjoy "Tray Favors"

A military hospital in the Midwest has a unique custom that is bringing a great deal of joy to the war veterans confined there. Each Sunday morning since last October an attendant has placed on the dinner tray of every one of the soldier patients a little

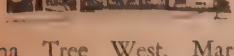


gift motto or prayer card. These "tray favors," as they are called, have become very popular among the boys, as is evidenced by the stir caused some time ago when the cards were omitted from the trays. The boys said they hoped the cards weren't being discontinued, because they received so much inspiration from them and enjoyed sending them on to their loved ones.

You will be interested to know that at the request of the hospital chaplain Unity's Silent-70 Department is furnishing thousands of Unity cards for use as "tray favors," which is one of the many ways in which Silent-70 is having a part in distributing Unity literature to servicemen.

Unity Training School

The fifth term of the Unity Training School will begin September 10 and continue through October 5. Classes will be offered for beginning and advanced students and will be given by Rose Schneider, James D. Freedman, Celia C. Ayers, Georgiana Tree West, Martha Smock, Roland Rexroth, and Richard Lynch. This is the concluding term of the 1945 season.



For further information about the Training School write to Unity Training School, Unity Farm, Lee's Summit, Mo.

Like a Beacon Light

A *Progress* subscriber writes: "The inspiration and assurance contained in *Progress* is like a beacon light in a person's life. Its teachings and lessons seem to be far-reaching. The comfort and assurance it contains can meet every need and can help to solve each day's task in an understanding way. I would not want to be without this magazine."

A Message from a Braille Daily Word *Subscriber*

A friend in California who is without her physical sight and who reads *Daily Word* in Braille writes as follows:

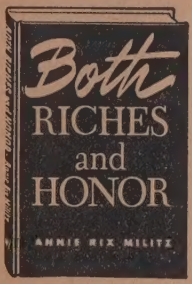
"As I join you each day in the *Daily Word* prayer, I give thanks to God for my many blessings. Prayer keeps me in a happy mood. Blindness has taught me so much and has given me an inner vision. Now I really see, whereas I formerly merely glanced and missed so much. I thought you would be interested to know that I feel I have gained more than I ever lost. So I do not regret that I am without physical sight. Your recent letter in Braille cheered me very much. Please continue to send my letters in Braille, for I read and re-read them."

Daily Word for adults and *Wee Wisdom* for children are published in Braille and distributed without cost to anyone who is blind and who can read Braille, Grade 1½. Also Unity letters to blind friends who read Braille are prepared on a Braille typewriter by a trained and consecrated worker. Unity's service to the blind is made possible by friends who send love offerings for this purpose.

Announcing

BOTH RICHES and HONOR

BY ANNIE RIX MILITZ, COFOUNDER OF THE HOME OF TRUTH, TEACHER, METAPHYSICIAN, UNITY AUTHOR



Unity is proud to announce the addition of BOTH RICHES AND HONOR to its list of standard books. For years this book, under the title of *Prosperity,* has helped beginners in Truth and others by presenting a clarified, step-by-step explanation of how to work in conformity with the universal laws of divine supply and thus demonstrate God's abundance in one's affairs. The message of this book is a practical one. A copy of it should be in every Truth home.

BOTH RICHES AND HONOR *in a beautiful new Unity edition is priced at $1 a copy.*

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

Be Prospered by a Greater Realization of God as Your Supply

Do you often find yourself wavering in your faith in God as your supply and doubting that He will guide you in all your affairs? If you do, you should strive to increase your realization of God as your supply, as the giver of "every good gift and every perfect gift." This realization comes surely and readily if you give your whole attention to God and His Truth. As you give your attention to God your consciousness is uplifted, you receive God's perfect gifts—His rich ideas for your bountiful supply—and you are truly prospered.

An excellent way to prepare for a greater realization of God as your supply is to follow the Unity Prosperity Bank drill. Thousands have improved conditions in their life with this simple, effective program of prayer. It draws your attention daily to the true source of your supply. In addition it provides a convenient way for you to save for UNITY gift subscriptions for your friends. As you follow the prayer drill Silent Unity prays with you for your prosperity and success.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-8-6

Take these steps toward better living during Lessons in Truth Week, September 10-16

1. **Strengthen your faith in the unchanging principle of God.**
2. **Break any bond of fear, lack, or illness.**
3. **Overcome any feeling of timidity.**
4. **Learn more about the potency of prayer.**
5. **Free yourself of any feeling of limitation.**

LESSONS IN TRUTH WEEK is a week set aside by Truth students for the study and review of *Lessons in Truth*, Unity's fundamental textbook, which contains a thorough explanation of how to make eternal, Christ-taught principles the foundation of triumphant living. Those who unite in this purposeful event experience new blessings even if they participate year after year, as thousands do.

Why Lessons in Truth Is a Dependable Guide

In her daily rounds as a practicing physician H. Emilie Cady met many persons who were greatly in need of a guide to Truth. She believed that the teachings of Jesus if understood and followed could show all men how to overcome their difficulties, hence live a better life, in fact live victoriously. From the very first appearance as a series in Unity magazine in 1894 these "lessons" in Truth have helped thousands discover themselves spiritually and thus to build into their life a consciousness of their rich inheritance of divine ideas. *Lessons in Truth* has continued to be the most sought-after Unity book of Truth. Down through the years, from generation to generation, the testimonials indicate the universality and timelessness of the inspired contents of *Lessons in Truth.*

This Year Lessons in Truth Week Is September 10-16

All you need do to unite with other Unity students in this spiritual event is to read and study *Lessons in Truth.* To help you take steps toward better living by the study of *Lessons in Truth,* a study guide *Getting the Most Out of Lessons in Truth in One Week* has been prepared. If you have the book *Lessons in Truth* and do not have the study guide (the same as used in former years), be sure to ask for one.

You may obtain *Lessons in Truth* (study guide included) from your local Unity center or by writing direct to us. *Lessons in Truth* is priced at $1 a copy.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

Sacrament

Inez Clark Thorson

Long shadows lean against the wall,
Where palely falls a thin moon's light;
The town clock strikes reluctantly
As if it mourned time's flight.

With hush of midnight on the earth,
Now that the fret of day is spent,
My heart turns to this solitude
As to a sacrament.

And here, as one on holy ground,
While heaven's altar candles shine,
I take this quietness as bread
And drink this peace as wine.